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539 The jaguar permitted them to place the chain round her neck, and so she was a prisoner. "Let's see your teeth!" said dyoi', and struck her on the nose with a stone; the jaguar fell senseless, but she clenched her jaws. With difficulty dyoi' managed to pry them open at last with a billet of scapú wood. And there in the jaguar's gullet appeared the tip of áu'/tapa's stomach. e'pi tried to get it out with the end of a pole, but proceeded with such ineptitude as to make it rebound, flying far away in a great curve. It fell into the water, where a gigantic caiman swallowed it. The brothers killed the jaguar, breaking all her bones. Then they tried to reach the caiman, throwing ants' nests into the water until a dry surface was formed, with the exception of a pool wherein the creature lay. They made a loop of the chain and, hanging it from the tip of a pole, passed it over the caiman's head. They throttled him, bringing him ashore; but his jaws had locked, and it cost them a tremendous amount of labor to open them. When finally they had succeeded, the bumbling e'pi again exerted such force that áu'/tapa's stomach sprang suddenly from the caiman's gullet to some distance away, and was gulped down by a forest lizard, taá. In vain the two brothers strove to open grandmother's mouth; she stubbornly refused to give up the prize.

dyoi' was obliged to hunt for a live coal and apply it to the lizard's throat, and this is why it has a red mark to this day in the corresponding place. áu'/tapa's stomach appeared in "granny's" mouth, but again e'pi made it spring out suddenly with the tip of his pole, the stomach coming to rest between the wings of a big, blue butterfly [*Morphos menelaus*]. The butterfly closed its wings and would not give up the stomach for any price. They had to burn a hole in its wings. This time dyoi' did not permit e'pi to meddle. He himself took out the stomach and, with it and the flesh and bones found in the jaguar's belly, recomposed áu'/tapa's body. He stamped his foot on the ground, whereupon áu'/tapa sprang up, saying: "My son, you have frightened me!"

● [115] *Version collected in 1929.*—The two preceding episodes were told to me in quite a different way by "Captain" Felix of Igarapé de Belém in 1929.[10]

ngutapa became angry with his wife; he tied her with her legs spread so that her privates were exposed to hornet stings. The caucan freed the woman, who made the hornets attack ngutapa. The hornet stings caused an enormous swelling in ngutapa's right knee, from which finally came two boys, dyoi' and ipi, and two girls, ai'ke and muwaéa. ngutapa, in the form of a deer, was eaten by a jaguar in the jungle, but dyoi' and ipi resolved to avenge him. They made cannibal fish (piranhas) and put them in the igarapé, where the jaguar was accustomed to cross over on top of a log bridge. This they made slippery by daubing it with ambaúva juice so that the jaguar slipped and fell into the water, where she was killed by the voracious fish. They placed her cadaver on shore, taking from her belly the remains of ngutapa, which dyoi' put together again and reanimated with a kick. ngutapa got up and asked how long he had been sleeping.

This version is quite condensed, and on one or another point perhaps I may not have understood the narrator well, but the way in which he told of the jaguar's [171] death is noteworthy because of the parallels in other mythologies.

The Acquisition of Daylight

In early times a permanent darkness reigned on earth. A sumahuma tree covered the entire sky with its foliage, permitting no light to pass through. The nocturnal monkey used to pass by every day. He had eaten nanene-cane fruits [Lg., arara tucupy] and, because of this, each time he let fall his excrements one would see a glow. dyoi' observed him and, following him secretly, found the fruit tree. He gathered a quantity of hulls from the ground and invented the hurling-fork.[11] With it he threw hull after hull against the leafy cover. The projectiles pierced it, and through each hole a small light appeared. Thus the stars were formed.

[10] Nimuendajú, Tukuna-Indianern, p. 189.

[11] T., kv[ruruč'/, a stick split at one end with a cord tied below the split. The cord is rolled round a seed, placed in the cleft, and cast with a forceful snap of the forearm. Spéiser observed similar [111] instruments among the Aparaí, Rydén among the Toba, and I among the Serénte.

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appear at maĩ's call, she went to the tree herself, where she was bitten by the poisonous creatures and died. The brothers made flutes from her leg bones, abandoning the rest of the skeleton to various animals for similar purposes. 539

e'pi Liberates Gnats and Mosquitoes

dyai' and e'pi each made, in the jungle, a long fence with some openings, in which they set nooses to catch the birds and small animals that might attempt to pass through [see p. 31]. In one of dyai''s snares a forest turkey became trapped by one leg. e'pi, who visited the traps every hour, discovered it first. Removing it and placing it in his own snare, he ran to tell his brother that he had caught a turkey. The fowl was so tame that he decided to keep it as a pet. It slept on the ridgepole of the house, and at dawn began to sing: "dyai''s snare caught me by the leg; e'pi carried me to his!" e'pi, enraged at hearing this, went to fetch a long pole, with which he killed the bird on top of the house. His sister carried it to the edge of the igarapé to take out the tripes. As she removed the stomach, she heard within it a humming sound. She did not open it but hid the stomach. At this point e'pi arrived and asked: "Sister, where is the forest turkey's stomach?" "I threw it away," answered the girl. "Where did you throw it? I want it!" demanded e'pi, but she refused to show him where she had hidden it. Then e'pi waited until she returned to the house, then searched along the bank until he found the stomach hidden beneath a tree trunk from which they used to dip water. But when he opened it, out poured a cloud of gnats and mosquitoes which attacked him with such fury that he fell dead upon the spot. After the turkey had been prepared, dyai' called in vain for his brother. Searching for him, he went down to the landing and found him dead at the water's edge, covered by a cloud of insects. dyai' fetched him a kick in the backside, whereupon e'pi sprang up at once, crying: "My brother, how you have frightened me!"

e'pi on the ba'ẽ Demon's Hook

A ba'ẽ demon was seated on the bank of an igarapé, fishing with a hook, which got entangled at the bottom of the creek. dyai' came along with e'pi, who saw that the ba'ẽ did not know what to do, and took pity on him. In spite of his brother's advice to the contrary, e'pi decided to release the ba'ẽ's hook. Transformed into a small otter, e'pi swam toward the hook, but this leaped at him, hooking him. The ba'ẽ pulled him ashore, killed him, and carried him to his [the demon's] own house. After pondering for a long time what he should do, dyai' decided to rescue his brother in the afternoon. All the demons had gone off to the work party of one of them when dyai' entered the house. Taking poison from the vau' toad, he mixed it with the drink, caiçuma, that was in the jars. e'pi's body was in a pot, transformed into mush. As soon as the ba'ẽ demons returned from work, they began to swill the poisoned beverage. At first they felt nothing, but when they wished to begin their meal they fell dead, one after another. Only one, who had been delayed on the path and arrived late, saw the others dead on the floor and fled. Then dyai' came out of his hiding place, removed the flesh and bones of e'pi from the pot, and recomposed his brother. He stamped his foot on the ground, and at once e'pi sprang up, saying: "My brother, you have frightened me!"

Version collected in 1929.—A fragment of this episode, also poorly understood in part, was given to me in 1929 by "Captain" Felix. [115]

The brothers met in the forest the u'kai demons,[11] who were returning home to eat. The two waited until the demons had gone into the jungle again, and then poisoned their drinking water with toad ashes. In the afternoon the u'kai returned thirsty, drank the poisoned water, and fell dead, one after another. Only the last to arrive became suspicious and fled.

e'pi in the ba'ẽ Demon's Snare

dyai' and e'pi found in the jungle a noose set by some ba'ẽ. "Do you want to see, brother," asked e'pi, "how I kick at this?" But dyai' advised him to leave the snare as it was. e'pi trod on the

[11] According to the most recent information, the belief is that these demons live on the earth's surface, below the jungle undergrowth.